FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

VOL. VI. NO. 18. SAN FRANCISCO, CAL., SUNDAY, MARCH 18, 1900. WHOLE NO. 258.

AWKE! YE SLAVES!

Men of labor, heirs of glory,
Heroes of unwritten story,
Nurselings of one mighty mother;
Hopes of her and one another,
Rise, like lions after slumber.
Shake your chains to earth like dew
Which, in sleep, had fallen on you.
Ye are many, they are few.

—Percy Shelley.

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THE PARIS COMMUNE.

Two dramatic periods in the history of the nineteenth century are ours. Each recurring year, on the seventeenth of March and the eleventh of November we commemorate events which may well be regarded as sacred to the cause of human liberty. Wherever loyal hearts beat in radical breasts, there twice each year will be found gathered together, openly or in secret, men and women devoted to the cause of social regeneration. While we mourn the victims of capitalist hate and cruelty who were sacrificed on those occasions, let us rather be glad than otherwise that we have the memory of such remarkable occurrences to keep alive in us the determination to work unceasingly for our common ideals.

The Paris Commune was the most important event that has been recorded in modern times. Each time I read the history of that great proletarian uprising I am more and more impressed with its tremenous scope and significance. I doubt if such a drama was ever before enacted in any country or by any people; while the awful tragedy accompanying it was marked by special acts of cruelty and treachery which were not even found in the massacre of St. Bartholomew or the Antwerp horror. The character of the revolt cannot be measured by any other movement known. It stands alone, unique, grand; and though suppressed in boundless hate and rivers of blood, it still typefies the genius, the courage and the devotion of the advocates of our common cause.

In order to understand thoroughly the greatness of this momentous event it is necessary to carefully read its history, both as written by its enemies and its friends. To me it presents itself under four principal aspects: 1. The character of the uprising and subsequent organization of the Commune. 2. The obstacles encountered and surmounted. 3. The nature of the reforms attempted. 4. The personnel of the principal participants.

What was the Paris Commune? Attempts have been made to belittle its character by asserting that it was merely a political movement to give to the citizens of Paris local self-government; that it was in no sense a revolutionary uprising or a revolt of the laboring classes; that it had no economic significance whatsoever. Even people with strong Socialist leanings have made these absurd statements. In refutation I could cite numerous authorities, but lack of space here will not permit of extended quotations. Edmund Megy, one of the prominent participants in the Commune uprising, who was taken prisoner, and afterward escaped, delivered an address in New York city, March 17, 1878, in which he said:

> The Commune was the rising of the workers enslaved by the existing social organization against those who arrogate to themselves the right to consume, without laboring, the production of the workers, who receive for their toil only poverty.

Replying to a letter published in the Journal Officiel, in which the writer took the ground that the Paris Commune was simply a political uprising for the purpose of carrying out ideas of self-government, M. Vesinier, ex-member and secretary and editor-in-chief of the Journal Officiel, says:

> To endeavor to reduce the great social demands of the Paris workmen of March, 1871, to a municipal movement, is to do them the grossest injury....Nothing is more certain than that the principal questions were the everlasting social demands of the disinherited who have succeeded each other through centuries since the Gracchi, Spartacus, the Wagres, the Hussites, the Maillotins, the Jacquirre, the English trades unions, the Hebertists, to the insurgents of 1848, the Internationalists of 1865, the Revolutionists and the Commune of 1871. . . . . The reactionary bourgeois did not deceive themselves as to its tendency and import. They understood and judged it accordingly; which is the very reason why they carried on a war to the knife, extermination to the death, and drowned its authors in blood.

Further proof that the uprising was of a Socialistic nature, is found in the following:

> It was decided as a means to facilitate the dispatch of business that the Assembly (The Commune) should form itself into ten Commissions. The seventh was "The commission of Labor, Industry and Exchange, having in its province a part of the public works and commerce. It is also entrusted with the dissemination of Socialistic documents. It has to seek means for the equalization of labor and wages."

The above, remember, is official, and will be found in the official papers as published by Visinier, in his "History of the Commune of Paris." Surely, nothing stronger or more convincing can be needed, to show the fallacy of the statements made by those who seek to belittle this great movement of the common people. The Paris Commune was a revolt against existing conditions and institutions, by the masses against the classes, for the purpose of establishing equality and solidarity among all men. It was the first real Socialistic uprising ever known, and had it been successful would have been the greatest achievement ever accomplished by man.

The difficulties which had to be met and in a measure overcome in establishing the Commune, were beyond precedent. The Franco-Prussian war had just ended in complete victory for the German forces. The city of Paris, which for six months had been besieged by the conquering armies of Bismarck and von Moltke, had capitulated under conditions seriously reflecting upon the integrity of some of the principal officers of the French government. The citizens were nearly wild with shame, grief, and well-founded suspicion. The sufferings of many of the people during the siege had been very great. Provisions and supplies of all kinds were enormously dear, and thousands were in a condition of semi-starvation. The victorious German army still completely surrounded the city, cutting off all communication with other places. Under these conditions the uprising was managed so adroitly by a few radicals, members of the International, that by the seventeenth of March, only a little over two weeks after the capitulation of Paris, almost complete influenc had been gained over the main body of the National Guard. By a series of bold movements, almost unequalled for strategic ability, the citizen soldiers of Paris had been enabled to retain their arms, and had moved their cannons to comparative safety. It was the attempt on the 18th of March to capture these cannons and munitions of war from the National Guard by the government troops under direction of Thiers that precipitated the revolution which rapidly led to the establishment of the Paris Commune. Meantime the government of France (misnamed the republic) had removed its headquarters to Versailles, and Thiers, supported by his governmental satellites began to gather about him a large army, openly avowing his intention to capture the city from the insurgents, and to deal out destruction and death to all directly concerned in the uprising. And so, although harrassed by a lately victorious and now threatening foreign foe on every side of the city, by the deliberate preparations of M. Thiers to put down the revolt at all hazards, as well as by the bitter opposition of those inside the city gates who were opposed to the movement, the Commune was, on the 26th of March, officially proclaimed and established amid perfect order and with great enthusiasm. But the difficulties which obtained prior to and at the time of the establishment of the Commune, were aggravated a thousand times when Thiers, egged on by his capitalistic masters in their mad desire for revenge, commenced his barbarous attack upon the devoted city. From the second day of April until the last week in May, the bombardment of the city was incessant, while furious onslaughts were daily made by the government troops. Ambulances for the wounded were repeatedly fired upon; and the women attendants were brutaly assaulted, violated, and afterward massacred by the soldiers from Versailles, while engaged in their errands of mercy. Flags of truce were received with derision and insults, and the bearers promptly shot. Prisoners of war, taken in battle, were either quickly shot or bayoneted, or were mercilessly tortured to death in a hundred of diabolical ways on the public streets of Versailles, for the delectation of prominent citizens, their wives and families looking on with the utmost complacency. And yet, in the face of all these terrible conditions, the Commune of Paris held daily official sittings, transacted its business, corrected many abuses and outrages, and took steps to organize every department of the city, of industry, and of the army.

Amid these scenes of turmoil and distraction reforms were instituted which challenged the admiration of the world. During the empire Paris had been a very hotbed of prostitution and vice; the Commune undertook to clean out these Augean stables and greatly lessened the evil. Among the first of its official acts, it burned to ashes that terrible engine of the first revolution, the guillotine, proving to the world its mission of peace and good will to men. The city under the Commune no longer presented the scenes of human misery and reckless ostentation and extravagance which had characterized it for years. Taxes were reduced, and schemes were contemplated to still further reduce taxation. National workshops were established. Offenses and crimes of all kinds were reduced to a minimum. The conscription act was abolised. The Commune officially declared the remission of rents of poor people due from October, 1870 till April, 1871. The highest salary for service rendered to the Commune by its officers, was fixed at twelve-hundred dollars per year. Several other reforms of a radical and sweeping nature, dealing with questions of religion, of marriage, of law, and the regulation of industry were inaugurated. There is no doubt that had the Commune been able to successfully withstand the fierce attacks of its enemies, the world would shortly have witnessed a complete revolution of the political, social, and economic institutions under which France as well as the rest of the civilized world was and is governed. But it was not to be. The time for the advent of the New Civilization had not yet come. The Cammune, as we all know, was stamped out amid scenes of the most ruthless and wholesale slaughter,—more than 40,000 persons, among them many of the most brilliant and profound devotees of art, science and philosophy, were brutally murdered.

Continued on page 3.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

MORE NOTES.

The Missouri Congressmen gave the country quite a treat the other day. It was a day of revelations. Each side contributed some chapters of unwritten history. Neither one even attempted to deny the charges of the other; but each retorted with the elegant, if hackneyed defense: "You're another." Clear proof was furnished that each party, when in power, enacted measures to perpetuate itself by fraud. Both were shown to be equally dishonorable. The Anarchist alone could look on and say: "A plague o' both your houses." Yet thousands of Missourians will vote for the same set of robbers again this fall.

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The Roberts case is of more consequence than at first appears. It marks the beginning of the end, the open and flagrant denial of all right of the minority to representation. It is the clearest proof that majority rule regards not the rights of individuals. The precedent is established. Roberts is excluded because he is honest in his polygamy, and honorable in his regard for the women that have loved and trusted him, instead of being a sneaking hypocrite like the men who voted to exclude him. If he had been a dastardly beast like Breckenridge, there would not have been even an attempt to exclude him. The pretext in his case was that of immorality. The first Socialist who is elected can now be unseated on the ground of sedition; and they will soon begin to exclude anti-imperialists on the charge of treason. The minority once excluded from representation, it will be an easy matter to take away their other rights. Let the work go on, till the people get their fill of majority tyranny, and learn to demand equal rights and full liberty for all, and to enforce their demands.

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A Kansas City judge recently sentenced a man to forty years in the penitentiary for snatching a purse. This monstrous act of inhuman brutality readily passed current in the community because the prisoner was a negro, and the woman robbed a white woman. Missouri is one of the numerous States in which a negro cannot get even a figment of justice. No wonder the poor fellows, goaded by the outrageous inequalities laid on them, become desperate and violent. Nobody in Kansas City will have the manhood to try to drive that infamous judge from the bench.

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Another fine judicial specimen died recently. He had enjoyed the great pleasure of sentencing ninety-six men to death; and he often expressed the desire to make up the full hundred. Thus it is that contact with the devilish machine of the law begets heartlessness.

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The other day, a woman was taken to a St. Louis hospital. She had received severe injuries in jumping from a third-story window, to escape the brutality of her husband. In telling her story, she said that she and her husband had a fight almost every night. She thought this was a proof of love; and that a man and woman who did not fight, could not really love each other. They fought from jealousy, which was a proof of love. This fool is not alone in her idea, disgusting as it is. Even among radicals, there are those who frame excuses for jealousy, that most hateful and invasive of all faults, and call it "proof of love." It is indeed such a proof as slave-owners have always furnished. The object of the Fugitive Slave Law was to enable slave-hunters to manifest their deep affection for their chattels. The sexual slave-owners of today show the same spirit—a noble one indeed. This woman simply carries their idea a little further. I cordially commend her logic and example to them. It is a perfectly fit application of their ideas.

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We are often told that the great work of the law is to protect its subjects. In St. Louis, the police force is large, and exorbitantly paid. The hospital fund of the city has been purloined this year to feed the ravenous maws of these "guardians of the peace." Yet crime is so rampant in the city that the chief of police publicly confesses the incompetency of his force, and offers a hundred dollars to every private citizen who will kill a robber in the act. Thus the worthlessness of government continues to manifest itself, even in the discharge of its chief function.

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The mayor of New Orleans declares that the police are in the pay of the gamblers, and that he cannot find a remedy. This helplessness is very touching.

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The bribery cases from Montana continue to attract attention. It seems that seats in the United States Senate are up for sale, just like seats in the Stock Exchange. It is most appropriate, since one is a den of thieves equally with the other. There are twenty-seven millionaires in the Senate, every one a thief, and not one farmer or workingman in either the Senate or the House. Yet this is "a government of the people, by the people, and for the people." The farmers and laboring men, who form the bulk of the population, will still continue, like the tame sheep they have thus far proven themselves to be, to vote that laws shall be made for them by thieves, millionaires, bankers, lawyers, and professional politicians, who have not one thing in common with them. Every self-respecting man should at least have the sense to keep away from the ballot-box. It is the grave of true liberty.

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Secretary Gage is proved to have misused public funds; to have favored national banks with large deposits, for their political services; and, like all the administration criminals, he escapes scot-free. The Republicans "do not see the need of an investigation." Naturally not; the guilty always court darkness.

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So much has been accomplished in the direction of enslaving the people, during the past four years, that the passage of the gold standard bill seems hardly worth mentioning. It only rivets the chains a little tighter. Those who have so patiently submitted to every past encroachment will bear this with like grace—and so encourage still further assaults on their rights. There may be an end of this slavish acquiescence some day, if manhood is not quite dead. History will record that more of the people's liberties have been destroyed during the present administration than in any preceding four-year period. And yet the chances are that McKinley, hypocrite, liar, patron of thieves and murderers, destroyer of democracy and founder of imperialism, will be triumphantly re-elected. "You can fool the people part of the time, but—!"

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Professor Sumner of Yale will have to be careful; or Comstock will be after him, to remind him that we have laws in this country, made expressly to keep people from telling the truth about the marriage system. The professor informed his class in sociology that marriage is, and always has been, a matter of custom; and that its basis is "a gross inequality." He said that not more than ten per cent of married people realize their ideal. So far from the marriage institution being an inherently sacred thing, it does not date back, in its present shape, more than 350 years. The Church made no laws as "to the marriage ceremony, until the sixteenth century, at the Council of Trent." Further he added that "most novels stop with the marriage ceremony; beyond that it would be difficult to maintain the optimism." These confessions on the part of well-informed conservatives make it all the stranger that some professed radicals, who have flung off all other superstitions, still hold the marriage system in reverential awe.

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A labor organizer recently visited Tennessee for the purpose of forming unions among the miners there. He was promptly arrested on the charge of holding an "unlawful assemblage." I have seen no further details, except that the mine owners and operators are determined to fight against the establishment of labor unions. The miserable, shrinking curs are afraid of being compelled to disgorge some of their plunder. Hence the government kindly helps them to prevent this catastrophe by forcibly hindering the "freemen" from assembling to discuss their rights. It is glorious to live in a land of liberty!

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At last, a portion of the truth as to Idaho is beginning to be made known. The half is not revealed; but enough is exposed to justify all the utterances of the labor and radical press, concerning the United States military thugs, who established a hell-pen and a reign of terror for American citizens. But we are not living in an era when such brigands as Merriam and his cutthroats can be expected to be called to account. The administration and all parties in Congress are too thoroughly tarred with the same brush to exact a heavy reckoning from their agents in rapine. Even if public indignation should force a conviction of monster Merriam, we have a president who is abounding in mercy—to bankers, wealthy and high connected criminals, useful politicians, and military scoundrels. The White House Tartuffe would undoubtedly "commute" Merriam's sentence to a five year's vacation with full pay, as in the case of thief and wholesale poisoner Eagan.

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A New York legislator has discovered a horror of horrors confronting modern civilization. Hundreds of men, declares this sapient Solon, are annually stabbed to death by hat-pins in the hands of infuriated women. Hence he has introduced a bill, making it a misdemeanor for any woman to wear a hat-pin more than three inches long. The next "Daniel come to judgment" will undoubtedly discover that hundreds of men and women are annually kicked to death, and send his name thundering down to posterity by a proposed enactment, making it a felony to wear boots with soles more than a sixteenth of an inch thick. But after all, such fool laws are no more shallow in their ignorance of real causes than most of the statutes in existence today. The remedy for crimes of violence is not to disarm men and women, but to remove the motive, which is resident in the artificial conditions created by society itself. JAMES F. MORTON, JR.

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THE INSIGNIFICANCE OF THE CONGRESS OF PARLIAMENTARY SOCIALISTS.

Was anything ever more deceiving than the congress recently held by the delegates of the Socialistic groups, which under various titles form the "Workers' Socialist Party" and which are attached more particularly to parliamentary Marxism? The delegates certainly stated their pretensions to obtain the balance of power, i. e., to become the governing body of revolutionized society according to the Marxist formula and under the direction of their leader—Liebknecht,—assisted in France by all the non-commissioned officers of the party. But we had hoped that at the commencement the delegates would expound their ideas on these governing bodies from the point of view of their social doctrine, for the benefit of the future society of which these individuals, without doubt, possess the secret to the exclusion of all other Socialists outside their pale who are henceforth unworthy of calling themselves by that name.

After all, who knows whether such an exposition of governmental views would not have revealed certain conceptions worthy of being seriously examined—of being seriously discussed—and perhaps even, (who knows?)—all doctrinarianism apart—if they would not have helped those who hope to overthrow the actual social edifice, the fall of which might possibly crush us all, if we were not previously asphyxiated by the putrefactions contained therein.

We waited, therefore, with curiosity and interest for what the spokesmen of the party were about to say. We hoped to learn how these aspiring members of a Socialist government expected to conduct themselves in the public office into which future evolution would place them and how upon general principles they were preparing themselves to fulfil their duties.

What about public education, the basis of all society? What about the family? What about the exercise of the rights of individuals? What about the organization of collective production? What about the distribution of commodities, at the same time recognizing the rights of individual producers? How to provide for the new social directors, the supply of tools, means of transportation, public instruction, the maintenance of the aged, the sick, and the inferior. How to deal with the suppression of crimes and misdemeanors, civil procedure having been abolished as well as private property. How to establish individual relations which are of interest to a collective society, and the relations of the various groups of a commune to one another, and to the collectivist State. What will constitute a commune, the true unit of liberty and social equality? Upon what conditions will be estabished the relations

between the different social groups and outside national units? In short, in what way will be organized the most direct participation of the individual in the direction of social interests, under what way he will be able to seriously control his wants and the satisfaction of the same, etc., etc.

Of course the greater part of these questions can have no immediate solution, as they must depend absolutely upon experience.

It would be necessary to discuss at the outset the maintenance or supppression of various public offices with which these questons are connected. But still it would have been interesting to know upon what social principles our aspiring governors expected to arrive at the relative solutions, leading to a more complete and more scientific arrangement, knowing that they pretend to be in possession of the "social science."

But in regard to the questions connected with the new organization for public institutions, the constitution of the Socialist family, and the exercise of individual rights, it was at least necessary to know the formal opinion of the future organizers of a society that they dream of directing by "Neo-Jacobin Socialists" that they are.

Up to the present every government, monarchical, liberal, or ultra republican, claims the monopoly of public instruction. Monarchists, absolute and clerical, in the name of liberty claim the right of instruction for the family. The church knows that by tradition, by powerlessness, and above all by interest, parents will entrust their children to the priests that they mould them to their ideas.

If the congress has remained mute on this question, one of its members, citizen E. Fourniere, in his article "The State or the Church," published in La Petite Republic, declares himself in favor of the exclusive right of the State in this matter. Although this is open to discussion, we will not designate it a crime as in the actual state of things it is almost inevitable, at least transitorily. But that is not the importance of the subject. What is important is to know whether forever parliamentary Socialists the State of their dream will consider the child as a free being having the right to assimilate all knowledge hitherto acquired by others with no other limits than are determined naturally by the power of the faculties with which he is endowed, and to use his intellectual acquisitions according to his own tastes and tendencies, or whether continuing the traditions of the State another church even to the communes, the collectivist State also will expect to secure the right to inculcate to the child preconceived ideas in respect to governmental interests and desires. In a word, will the collectivist State make its pupil a really free intelligent man or will it make him what we would call a good servant, in fact a simple marrionette of which the State pulls the strings?

In his article, citizen Fourniere, like the congress, does not touch this side of the question. Perhaps he is waiting until he becomes minister of public instruction before giving us his views on the subject.

How will the family be arranged in the future which the Socialist congress has reserved for us? Will it continue—as in the past—to be composed of unequal terms, morally and socially? Will the woman be free in her intimate affecttions and be able to choose a course of action which it appears to her will best guarantee her economic independence, or will she live, as at present, the slave, more or less well treated by her lord and master, the "head of the family" (with or without divorce),—will she continue in that brutal dilemma of Proudhon's "Housekeeper or Courtesan"? Or will the new family be the union of two lovers having equal rights and equal duties, determined solely by their reciprocal affection and not by the stupidity of imbecile and hypocritical legislators? Will the family be sustained *nolens volens* by the judge and policeman save resource to the revolver or vitriol, or will it rely simply upon the wishes of those composing it?

That is what we had desired to learn of our future directors. In this which principally concerns the rights of the individual it should have been, in our idea, of the first importance that the delegates should have explained clearly whether society has for its one aim and only reason of existence the increasing of the power of the individual or should he only be considered as a simple wheel of the social machine to the good management of which be must sacrifice all his efforts and even his liberty to the greater glory and for the benefit of those who direct in their turn the aforesaid machine.

Instead of enlightening us on these subjects, the delegates seemed to have been preoccupied with the means of making themselves masters of the government, and this was the price for the most repugnant compromises with the worst enemies of the proletariat of which they posed as the sole appointed defenders. This which moreover leads to more vulgar ambitions is sufficient to show in what fashion they would treat those who protested against their "scientific" presumption.

We admit frankly that we rejoice at the discomfiture of these pretended "scientific" Socialists whose triumph would only mean the continuation of insanities of which the future social revolution will definitely relieve us, we hope.—Translated from *Temps Nouveaux*.

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INTERNATIONAL REVOLUTIONARY CONGRESS OF THE WORKING PEOPLE, PARIS, 1900.

COMRADES,—Since the issuance of our first circular we received a great number of expressions of approval a·d promises of cooperation from all parts of the world.

In the United States two comrades are making an active propaganda in favor of the congress and have received many promises of participation. The same course was taken in Brazil. Several papers in Peru, Cuba, and the Argentine Republic have published our circular. The Philippines will be represented. The revolutionary papers of Greece, Rumania and Bulgaria have answered to our appeal. A general propaganda will soon commence in England and in Scotland, in which countries some delegates have already been selected for that purpose. In Holland and Germany the press is taking a great deal of interest in the congress. But the best efforts were made at Lisbon, Portugal, where a special committee has been organized for the purpose of studying and submitting propositions. The same thing can be reported about Bohemia, where a preliminary congress met at Bruch.

In France the Committee of Initiative has been substituted by the Committee of Organization formed by the delegates of the Parisian groups. This committee will receive all the communications and propositions concerning the program (order of the day).

The following are the questions which have so far been proposed for discussion at the congress:

I. Questions of Theory.

Relations between Communism and Anarchism.

II. Organization.

Organization among the Communistic revolutionary groups of different countries; of relations by means of national bureau of correspondence, and of an international bureau—every group to preserve its own autonomy.

III. Methods of Propaganda.

General strike.

Attitude of the Communist revolutionists toward anti-Semitism and Zionism.

Cooperation, Tolstoism, etc., etc.

The comrades will be informed of everything concerning the congress.

The groups which have not yet expressed their approval and desire for cooperation are solicited to do it as soon as possible in order to facilitate the work of the Committee of Organization.

It is to be hoped that the comrades will use all their energy to enable the Revolutionary International Congress of Working people to affirm once more the strong determination of the proletarians to free themselves of all tyrannies of the middle class by the Social Revolution. L. REMY, Temp. Sec.

Paris, France, 71, rue Buffon.

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POLITICAL GOVERNMENT.

Who are the people most found of political government?

Multimillionaires, suckers, soaks, sinecurists, jobbers, venal writers, lawyers, parasites, officers, wholesale and retail human butchers, tax collectors, bondholders, financial manipulators, tariff-tinkers, moneymongers, revenue-farmers, contractors, labor fakirs, and authoritarian State Socialists!

What is it to be governed by political government?

It is to be lawridden, regulated, directed, inspected, indoctrinated, appraised, seized, censured, commanded, registered, counted, rated, numbered, assessed, licensed, authorized, indorsed, admonished, prevented, reformed, corrected, drilled, fleeced, bonded, exploited, taxed, annoyed, disarmed, betrayed, ridiculed, vilified, repressed, hoaxed and humbugged!

"You can fool all the people some of the time, some of the people all the times; but you can't fool all the people all the time." WALLACE E. NEVILL.

THE NEW RULING.

The new ruling that comes from the post office of government is:

"The subscription list of a publication as second class matter must approximate 50 per cent of the copies issued."

What next? We all know that the subscription list of a new paper is small, and also that at the present time they are mostly radical. The above ruling makes it impossible to keep copies on hand to fill back numbers, keep a goodly file for future calls, and to hand out personally to others as publishers are always doing. Say a publisher of a monthly has 80 or 90 subscribers to commence with and obeying the ruling, issues 200 copies. By the next issue he could not furnish a back number, to say nothing of a good number of files for future calls. Another turn in the rope. It will snap at length. INQUIRER.

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THE PARIS COMMUNE.

Concluded from page 1.

Many of the leading survivors of the Paris Commune are today in positions of the greatest prominence and consequence in their country. Among them are sculptors, painters, writers, engineers, and philosophers of world renown. Lack of space forbids extended mention of these "villains of the Commune," as they have been designated. One has written novels which have won him fame, and a play which scored pronounced success at a leading theatre. Elie Recluse, librarian of the national library of the Commune, is an ethnologist of high repute. His brothsr Elisee, without doubt, the most famous geographer living, fought in the Commune. Gustave Courbet was one of the leading painters of France even before the Commune. And so I might go on numbering many more whose names rank high in the world of letters, art and science. And among the men who died in their attempts to usher in the New Civilization were names not less famous. Delescluse, who has been called the "Tancred of the Commune," was a celebrated journalist. He gave his life on the barricades during the last days of the Commune. Dombroffski, the brave Pole, was, on account of his great ability as a strategist, elected general of the Commune forces. Felix Pyat was a writer of great force and ability. Flourens was an accomplished artist. Nilliere, Paschal, Grousset, Duval, were all names well known throughout France and Europe at this time. Blanqui, the archconspirator of the Commune, who spent forty-seven years of his life in prison for his convictions, was a noted astronomer.

There is one spot in Paris I should love to visit above all others: the cemetery of Pere la Chaise, where our heroic comrades made their last stand for liberty, where the remnants of the revolters were pursued from grave to grave, contesting every inch of ground with that marvelous courage and grim determination which had characterized them from the beginning, while the soldiers of Thiers mowed them down without mercy. Some of the best blood of France was shed on that spot. Amid these graves, drenched with the blood of men and women who gave their all to the sacred cause of human emancipation there will some time be a monument erected, upon which I should like to see inscribed these words: UPON THIS SPOT, ON MAY 28, 1871, WAS STAMPED OUT BY GOVERNMENT FOR MANY YEARS THE GLORY OF THE FRENCH NATION. WM. HOLMES.

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Pittsburg, Pa.---Attention.

Thanks to the financial and moral support of several comrades it has been made possible to arrange a ball for the benefit of the Anarchist papers in this country. The ball will take place Monday, March 26, 8 p. m. at the Columbia Hall, Cor. Liberty & Taylor Sts.

The ball willl be patronized by the comrades of all the different languages, and so we hope that the English speaking comrades will also help us all they can to make the same a success.

Tickets can be obtained from H. Meitlein, 707 Wylie Ave., A. Schneider, 1630 Colwell St., and at the entrance of the hall during the evening.

Admission 25 cents for men, women free.

868

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CHATS ABOUT PEOPLE AND THINGS.

For years the clerks who labor for the shopkeepers in the suburbs of this city have been endeavoring to have their "servants," the aldermen, pass an ordinance, closing the groceries, bakeries and meat markets on Sunday, but nothing ever came of it. At last the clerks took the matter into their own hands, organized "Sunday Closing Leagues," held massmeetings, and appealed to that best element in human nature, love and justice, to sustain them in their efforts to one day's rest out of the seven. Their appeal has not been made in vain; for how could the wives of the workingmen, who are striking for eight hours, turn a deaf ear to the appeals of the poor clerks who work 75 hours in six days? When they requested them to make their purchases on Saturday that they could rest on Sunday, the housewives of Chicago complied. The result is, that in this city of nearly 2,000,000 inhabitants, something like ten thousand business houses were closed on Sunday. And this was done so noiselessly and effectively that nobody thinks anything of it.

Just think of the disturbance if an ordinance had been passed and hundreds of bluecoats had been stationed to enforce the sacred statute, the sneaking into rear doors, arrests, patrol wagons rushing through the city, etc.! Now, see the difference when the people have done it voluntarily. Still, the millions cling to the old super-tition that we must have statutes regulating every social act or society itself will go to smash up.

* * *

All the custom tailors in this city have been locked out by their bosses, because they made the unreasonable demand that the bosses supply them shoproom in which to do their work, instead of, as is the case now, turning their private homes into workshops. The bosses regard this demand as a case of pure presumption.

* * *

All the united machinists in this city have struck for reduced hours of toil and increase of pay. The labor cloud is growing very dark and threatening over Chicago at the present time.

* * *

Comrade John Most has been with us for about two weeks, delivering lectures. He also played the main character in the "Weavers" in large halls in different parts of the city before large audiences. His own dramatic ability, in connection with his excellent support, rendered his performances very entertaining and instructive. I attended the performance in the Social Turner Hall; it was packed to the door, standing room could hardly be had.

* * *

The charge which has been made in former years, that labor soon forgets those who fight and perish in its cause, and leaves those dependent upon them for support to suffer, cannot be truthfully said of the miners of this State, as a perusal of the following report, submitted at their recent convention, will show:

The Virden widows and orpans' benefit committee reported this morning. The receipts for the year were shown to be $18,605.50; disbursements, $10,598.84, leaving a balance of $8,006.75. To this was added $75 interest. Thos. Williamson of Edwardsville made the report. He said two homes for the widows of men who had lost their lives in riot had been erected in Girard, that a mortgage on the home of one of the injured men had been paid, and that all the children under the age of 18 had been placed in schools and would be given a good common-school education. The widows and orphans of the Pana victims had also been cared for. There was considerable discussion over what disposition should be made of Minnie Welch, who is 14 years old, and whose brother lost his life at Virden. It was reported that the brother had taken care of his sister while he was alive, and that since his death her father has been spending the money donated by the miners for her support for other purposes. She has run away from home and the committee does not know how to find her. The committee was given instructions to take the necessary legal steps to get possession of the girl, and when it had succeeded to place her in some boarding school. The State executive committee was instructed to erect monuments over the graves of the men who were killed at Virden and Pana.

I had the honor to be one of the English speakers at the unveiling of the beautiful monument, erected at Mt. Olive. A more impressive and beautiful ceremony than took place on that occasion, it has not been my pleasure to witness often. I could not repress my tears when the long column of school children sang their sweet, innocent anthem and placed their floral tribute upon the new-made mound of those young heroes who fell in Labor's cause—none of whom had reached the noonday of life!

* * *

In a very obscure corner of a capitalist paper last week, occured the following telegram:

The present cold snap of 24 hours duration has brought great suffering upon the poor of this (New York) city. There are 38 bodies of unclaimed infants, lying upon the marble slabs at the county morgue.

It is claimed by our enemies that Anarchism would destroy society and break up the family. I wonder where the families of those 38 starved and abandoned babies were. Oh, a society that can thus slaughter its innocent babies! Is it worth saving?

Chicago, Ill. LUCY E. PARSONS

INHERITED STOLEN WEALTH.

"Miss Helen Gould is an excellent young woman, and has great wealth at her disposal. She did not accumulate it, but inherited it; and there is no disposition to censure or criticise her. But the wealth which she possesses is the product of wrong. It would better have been left in the hands of those from whom her father wrested it. Here are the vast accumulations of the Carnagies and the Rockefellers. Are the wrongs and sins through which they were accumulated to be compounded by occasional donations to this charity or that? These extraordinary fortunes, gained in every case through the favor of government in one way or another, cannot be cleared of the infamy of the methods of their acquisition by any beggarly plan of partial restitution. This wealth would better have been left in the hands of its rightful owners.—Portland Oregonian.

The Letter-Box.

J. S., Brooklyn, N. Y.—"Greenback" received and the number changed. Glad to hear you defied "Church and State" in your love relations. Greetings.

C. W., Atlantic City.—Why not write prose until you know a little more about poetry and literature? But don't be discouraged although your rhymes have not been published.

E. Ross, Montana.—M. O. was thankfully received some time ago, but I failed to acknowledge the receipt privately. The Boers had some adversities lately, but I hope they will be victorious in the end and drown all the invaders in the Atlantic.

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